(Registered for Magazine Post to Canada and Newfoundland.)

UNITY

The Unitarian

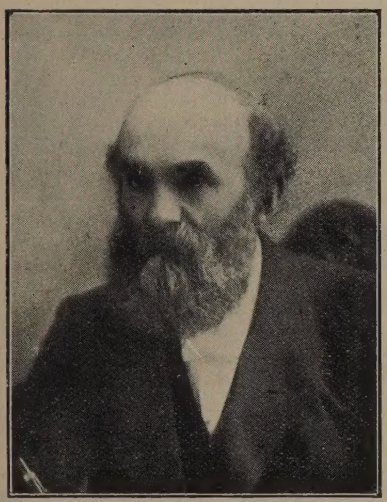
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson.

No. 119. [Vol. X.—8.] August, 1913. ONE PENNY.



Rev. Frederic Allen,

NEWTON ABBOT.

was born in London, of Unitarian parents worshipping in Little Portland Street Chapel, where he was baptised by the Rev. Edward Tagart. The family afterwards joined the congregation of the Free Christian Church, Kentish Town, founded by Rev. W. Forster, who at great cost and self-sacrifice had left the Congregational body. Taught in Sunday School while still in teens, became superintendent, took part in church services, influenced by Mr. Forster, who, Mr. Allen says, "was a man of great originality, strength, and power, whose memory he will ever love and revere as the ideal of what a true man should be." Became minister, Bury St. Edmunds, at the request of the Rev. Henry Ierson, 1886-88; Chatham, 1888-98; Stamford Street, 1898-1903. At Kentish Town was instrumental in getting present schoolroom built; at Chatham he established a large Sunday School, a library and other institutions; for some time was secretary of the British Schools. Has served many years on committees of the London District Unitarian Society, Sunday School Association, and National Unitarian Temperance Association, and for 19 years was Hon. Secretary of the Provincial Assembly of London and S.E. Counties. Minister at Newton Abbot, 1910, to present time; has there, since his settlement, initiated a morning service, Sunday School, library, and provident fund, and occasionally speaks at Brotherhood and P.S.A. meetings in the district for other denominations.

The Wide World.

What is the duty of the great Nationalities towards the smaller? Should they stand by and let them murder each other? or ought they to compel international good-behaviour?

Superstition dies hard. The idea that 13 is an unlucky number persists still, unfortunately, with many people. Woodrow Wilson became President in 1913, which fact settles for him that 13 is not unlucky.

Do our colleges here and in America teach their students in training for the ministry how to baptise an infant, to conduct a marriage service or a funeral? Do they train their young men in the best methods of giving consolation to the sick and the afflicted? Fancy men becoming pastors who know nothing of these things. And yet it is a fact that many men have so entered into the ministry.

We heard of a Canadian minister recently who had in his congregation a family of earnest workers from England who could contribute much more in service than in money, and who frankly told these workers: "It is dollars we want, not service." If that is true such a "minister" is surely an eccentric specimen of that profession in which each has enlisted in the front rank of divine service.

Civilised Governments are gradually, but surely, coming to closer grips with the "White Slave Traffic." The evil is international, and the remedy must be co-operative in its method. The sacredness of man and woman must have increasing emphasis.

UNITARIAN FREE CHURCH

NEWTON ABBOT.

The Unitarian cause in Newton Abbott appears to date its commencement by the settlement in the village, as it then was, in the middle of the last century, of Thomas Foster Barham, a physician of considerable scholastic attainments and M.B. of Queen's College, Cambridge, 1820. He afterwards settled at Exeter, and actively supported the congregation at George's Meeting. He was the author of several books of a devotional and doctrinal character, also of others on classical subjects. In 1821 he became a subscriber to our College, then at York, and this continued till his death. He was an earnest foe to sectarianism, and took a warm interest in the Free Christian Union that was established at a later period. Dr. Barham left Exeter for Newton, where he resided for the rest of his life. He became a guardian of the poor and, as a judicious almoner, did much for the public good. He also opened a room or hall which was called the Free Christian Church. In this he conducted the services for many years, and officiated therein for the last time on Sunday, 29th of February, 1869, his sudden decease taking place on the following Wednesday, March 3rd, when an hour before his death he was preparing a sermon for the following Sunday morning service. In connection with this it is interesting to note that the subject was "The prospect of eternity," and the text, I. Thessalonians 5ch., 9-10v. This was afterwards published by permission. Dr. Barham was twice married and left a numerous family. His remains were interred in the "God's acre" of Highweek Church, near Newton. A memorial window in the church is now hidden by the erection of an organ.

There are those still living in Newton who remember the labours of Dr. Barham, and speak of him in the highest terms. He may be described as a sower of the seeds of liberal religious opinions in the town and neighbourhood, and to this may be attributed the fact that on Sunday, September 17th, 1899, a number of persons who had been meeting for worship on Sunday evenings in a building known as the Philadelphia Hall, and afterwards as the Public Rooms, met on that date, after the service, with the Rev. T. B. Broadrick (the district minister of the Western Union) in the chair, when it was decided on the motion of Messrs. C. H. Truman and T Underhay —"That the persons whose names have been given in together with any others who may join be constituted a Unitarian Church." It was also agreed "that the Rev. F. Teasdale Reed act as minister of the church and be responsible, with the committee, for the supply of the pulpit." The usual officers were then elected, and in the following month rules (eleven in number) were drawn up and adopted, prefaced as follows:—'Newton Abbot Unitarian Free Church, established for the worship of God and the furtherance of practical religion.' In the following year application was made for admission to the Western Union of Unitarian and Free Christian Churches. In 1901 the present building at the corner of Albany Street and Gladstone Place having been secured by the kind and generous action of the late Mr. William Dunn the services were transferred from the Public Rooms to the church, which was opened for public worship on July 14th, the Rev. A. N. Blatchford, B.A., of Bristol, being the preacher. The church, which was suitably furnished, was also presented with an organ, the gift of Mr. Hodgson, of Bowdon, Cheshire. In the same year the Rev. F. T. Reed's oversight of the congregation ceased, and the Rev. T. B. Broadrick took charge of its affairs until his sudden and lamented death on the first of July, 1903. His loss was much felt, as was that of Mr. W. Dunn, whose decease had occurred in the previous year. Mrs. Broadrick undertook the charge of the church till the appointment of the Rev. Rudolf Davis, B.A., in the spring of 1904, as the Western Union District minister, who acted as guide, counsellor and friend to the congregation until the acceptance of the pulpit by the Rev. Frederic Allen, of London, who began his ministry in Newton on the 28th of August, 1910.

It should be mentioned in conclusion that on the left hand wall of the church facing the entrance door is a large painted scroll bearing the words: "To us there is One God, the Father." There are also memorial tablets in memory of two good and zealous friends, Mr. William Dunn and Mr. Charles H. Truman, and of the wife of the last named.

On the notice board outside the church the following is to be seen: "Diversity of opinion no bar to Christian communion." In the autumn of 1912 the building was licensed for marriages. F. A.

Who are the blest?
They who have kept their sympathies awake,
And scattered joy for more than custom's sake—
Steadfast and tender in the hour of need,
Gentle in thought, benevolent in deed;
Whose looks have power to make dissension cease;
Whose smiles are pleasant, and whose words are peace.

To Our Neighbours.

WE URGE YOU TO CONSIDER OUR UNITARIAN FAITH.

Unitarianism stands for—

Freedom of thought in the search for Truth.

Belief in—The never-changing Fatherhood of God to all mankind.

The Universal Brotherhood of Man.

The Leadership of Jesus.

Salvation of all men, by character.

Progress upward and onward for ever.

Would it not make a wonderful difference if every boy and girl—your boys and girls,—and every young man and woman could face life with such a reasonable faith as this? The opposition of the "Sceptic" and the so-called "infidel" to Religion, is disarmed by a faith like this that is rational, and in harmony with the facts of life and experience. If you are not attached to any religious organisation, we ask you to "think on these things" and consider whether such a reasonable faith is not just what you need, just what will help you most in time of trial and trouble. We invite you to come to our Sunday services and other meetings. You need the help of just such human fellowship as we can give you, and we need your fellowship. If our views and principles commend themselves to your judgment—will you lend a hand to support those who are holding up the banner of this free and noble faith against much misunderstanding, blind bigotry, and misguided prejudice? If you have children let them be trained in ideas which no revelations of science can shake, in principles they will never wish to cast aside. Many young people get stranded and shipwrecked in life because they have no definite convictions and no faith to live by,—or because through a training in false ideas, they come to lose what faith they had. Send your young people to us. For your own sake and for the sake of any people younger or older, who look to you for guidance, or who may be influenced by your example, we respectfully urge this matter upon you.

If you are associated with any other church than ours and therefore hold contrary views, and the faith you hold is a help and a comfort to you, we would not disturb you. We say be true to that which you believe. We respect and honour every man who is faithful to his convictions, and we say 'God-speed' to you in that faithfulness. It is because we desire to be faithful to our light that we venture to explain our beliefs to you, so that you may not have false ideas about us but that you may know clearly from ourselves what our position is. In making this clear to you we can surely do you no harm and we may do you some good if we can convince you of our kindly feeling towards all who differ from us. You have had many great souls in the fellowship of your churches whom we keep in grateful remembrance; we also have our noble men and women, Unitarian Christians, who shared with us the faith we hold: John Milton; Sir Isaac Newton; John Locke; Dr. Joseph Priestley; Dr. W. E. Channing; Theodore Parker; Charles Lamb; Leigh Hunt; Chas. Dickens; Mary Carpenter; Wm. Johnson Fox; Sir Chas. Lyell; Sarah Flower Adams, who wrote "Nearer, my God to Thee"; Sir John Bowring, author of the hymn, "In the Cross of Christ I glory"; Longfellow, the poet; Oliver Wendell Holmes; James Russell Lowell; Ralph Waldo Emerson; Prof. Goldwin Smith; Dr. James Martineau; Florence Nightingale, and a host of others.

A faith that stood the test with such minds, is surely worthy of serious consideration, and of fair and respectful treatment from professing Christians of every Church, and from those of our neighbours, who are not attached to any church. We have our message to mankind, and woe unto us if we fail to declare it and to share it with others who have it not. To us it is Good News for this life and for all eternity. If it is Good News to any of you, to such we say: YOUR PLACE IS WITH US. We have your sympathy, may we also have your help? We invite you to our fellowship into which we shall be glad to see you come. But whether or not you think with us, we would gladly render you service as neighbours and would rejoice to do you any kindness in our power, not forgetting the duty and privilege of loving our neighbours as ourselves.

THE UNITARIAN NAME.

A writer to "The Christian Register" says:—My one desire for the Unitarian name is that it should stand for its own worth, until it no longer distresses dear souls, in other folds, who feel and sometimes say, "Oh, if you were not a Unitarian, how I could love you" (a personal experience). The noble word deserves to be understood before it passes to innocuous desuetude. When its principles are as well understood as they are widely disseminated, we shall no longer regard our denominational names as barriers, but look upon them, I trust, exactly as we do our family surnames, distinguishing without prejudice.

"DANIEL EVELYN, HERETIC."

To the Editor of the "Unitarian Monthly."

Sir,—Those who have read this powerful and unconventional novel will, I feel sure, agree with your reviewer that the book deserves a wide circulation, and that Unitarians would be doing useful work in making it known among the general public. I have purchased six copies to give away, and shall be pleased to send one to each of the first six of our poorer ministers who care to apply for a copy. The minister of the church to which I belong preached a fine sermon on the novel a few Sundays ago, with the result that a number of copies were sold. I enclose my card, and shall be glad if you will kindly send on to me any applications that may reach you.

Z. Z. Z.

Slaughter-House Theology.

The Rev. E. Rattenbury Hodges writes saying that the Rev. Charles Inglis, a Temperance Reformer and Red-hot Revivalist, has been conducting a special Temperance Mission recently at Tavistock, to which presumably people and ministers of all religious denominations were invited. Mr. Inglis is an earnest man of the Spurgeonite type, who oscillates, Mr. Hodges says, between England and the United States, and so far there have been 62 such oscillations. On the night when Mr. Hodges was present, to start with, there were three hymns of the full-blooded kind, one after another, "before the Rev. Oracle spoke." This was too much for Mr. Hodges, and so he departed for home and penned the following "Open Letter," and had it printed for circulation broadcast in the town:—

THE BLOOD! THE BLOOD!

An Open Letter to the Rev. Charles Inglis.

My dear Sir,

While I am heartily with you in your Temperance Mission, nevertheless I am shocked and grieved at the fact that you are also an advocate of that type of belief which Theodore Parker so aptly termed—"The Slaughter-house Theology." Moreover, many of the Moody and Sankey hymns in use during this Mission are and must ever be truly repugnant to devout souls who love and worship our Divine Father. Surely, you must be aware that blood atonement has no place in the teaching of Jesus himself. Consider what a grand opportunity he had in that matchless parable of the Prodigal. If your theology be true then it should have had prominence and pre-eminence in that heart searching story. It ought to have taken a shape somewhat like this:—And while he was yet a great way off his "elder brother" ran to meet him and said—Thou art indeed very wicked. My father cannot forgive thee, as thou art, but I have resolved to pay the penalty of all thy wrong-doing. To turn aside my father's wrath I will even suffer a cruel death instead of thee. Believe this proof of my love; keep in the homeward path and at last my father will welcome thee as though thou hads't never wandered.

Let me also candidly submit this question, what was the reply of Jesus to the man who asked—"What must I do to inherit Eternal Life?" Is it not truly significant that his reply bore not the remotest relation to Moody and Sankey's and your Theology? It was this—Obey the law of love. Furthermore, there are the cases of the two women, in one taken in adultery and the other coming with the alabaster box of ointment. What were the remarks of Jesus to them? Not one word about his blood atoning for them? And yet the question may here arise, "What of those words of Jesus at the Last Supper?" "This is my blood which is shed for you, and this is my body broken for you." You, sir, must be well aware that the term "for you" (as translated from the Greek text) really means on your behalf, and not in your stead. Surely it suffices for us all to honour God by truly repenting of sin, and then heartily trusting in His infinite wisdom, love and mercy, and labour to do good. Jesus is the great Saviour—but not from an eternal hell. Note, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1, 21).

N.B.—Matthew xx., 28th: "To give his life a ransom for many" is also explained by Paul (Titus ii., 14) thus: "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Apart from the higher criticism of the fourth Gospel, in those remarkably vivid passages, John vi., 41, 48, 50, 51, although Jesus speaks strongly of giving his flesh and blood for the life of mankind, yet he never once speaks of himself as a satisfaction to justice, but as a means of conveying spiritual life directly to human souls; as a means of bringing us to knowledge, to holiness, and to heaven. There is no hint of substitution or vicarious atonement. But what of the final Judgment? According to Matthew xxv., 31, the words of welcome to the righteous are emphatic enough. But are they based on the acceptance of a bloody atonement? No, but on past character and conduct.

Yours very faithfully,

E. RATTENBURY HODGES.

Tavistock, 1913.

Questions with Answers.

"What is the use of giving in one's name as a Member of the Congregation?"

You support what you find helpful to yourself, and what you feel must be good for others; you have in due time a vote in the choice of officers and in the business arrangements, and you become known to the minister as one of his Congregation.

"How can I help the Sunday School?"

By attending myself, or by becoming a teacher, or by sending my children punctually and regularly to the school.

"How can I make use of the 'Calendar'?"

By keeping it in some place where you can easily consult it, and by looking at it from time to time, to see what is going on, and thinking how you can help things along.

Anyone who wishes to add to the number of attenders at the Sunday services may best do so by taking several copies of the "Calendar" and giving them to friends and acquaintances who "go nowhere" and inviting such to come with them to chapel.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

II.—THE FIRST OF THE POPES.

Constantine the Great died in 337. Half a century later it could be said that the Roman Empire had reached the last stage of its political greatness. Thereafter it became virtually helpless before the attacks of the Goths under Alaric, who thrice besieged Rome and finally sacked it, and the incursions of the Huns, particularly under the fierce Attila, "The Scourge of God," as the Christians, viewing and experiencing his merciless raids, called him. But even as the power of the empire declined, the prestige of the Christian Church increased; the fall of the empire marked the rise of the papacy.

Leo the Great has been described as the First of the Popes. Literally the term indicates not that he was the first to be called "pope," but that among the many popes of his day he came to be regarded as the first in importance. The titles Pope, Vicar of Christ, Apostolicus, Summus Pontifex, and others, were all associated with the office of bishop, the function of which was the oversight of Christians in the various provinces of the empire. But gradually they became restricted to the bishopric of Rome. This was due to at least three circumstances, (1) the fact that Rome claimed the Apostle Peter as the direct founder of her church, (2) the dignity and comparative freedom from doctrinal heresies and disputes which her church had been able to maintain, and (3) the exceptional ability and force of character of Leo, her bishop. Dean Milman says: "On the throne of Rome alone, of all the greater sees, did religion maintain its majesty, its sanctity, its piety; and, if it demanded undue deference, the world would not be inclined rigidly to question pretensions supported as well by such conscious power as by such singular and unimpeachable virtue; and by such inestimable benefits conferred on Rome, on the Empire, on civilisation. Once Leo was supposed to have saved Rome from the most terrible of barbarian conquerors; a second time he mitigated the horrors of her fall before the king of the Vandals. During his pontificate, Leo is the only great name in the empire; it might almost seem in the Christian world."

This remarkable man, whose rapid ascent to ecclesiastical eminence may be regarded as one of the romances of Christian history, by his strenuous labours, rare tact, fine perception of the needs of the churches throughout and beyond the empire, and not less by his magnificent vision of the universality of Roman Christianity, brought his will to be recognised not only in Italy, but also in Spain, Gaul, Africa, and the east. In all administration his hand was firm; had he left no reputation for saintliness his name would have been recorded as that of the supreme statesman of his day. But his piety was the factor of his personality which probably did more than any other to effect the dominance of his particular church and to preserve Christendom from lapsing into paganism or being overwhelmed by the sheer heathenism of the hordes of Attlia. Milman tells us how Attila, when he invaded Italy, stood before Rome rebuked and subdued by the personal dignity, the venerable character, and the religious majesty of Leo; and how again later Leo went forth unarmed, at the head of his clergy, to meet the rapacious invader Genseric and to lay upon him conditions on the sacking of Rome, then at the mercy of his brutal and ferocious will.

But not only in great affairs of universal import, also in his particular and immediate duties as Bishop of Rome Leo exhibited the marks of an exceptional character. He exerted an inflexible moral discipline over his clergy, made Rome temporarily famous as a centre of spiritual teaching by his simple, clear, and direct eloquence, and set an example of humble and loving Christian service and self-sacrifice. If in the long roll of the papacy the life of this great man had been consistently repeated, if character such as his had always accompanied the office of the Vicar of Christ, Christianity for fourteen centuries would have had an entirely different history; no Reformation would have been rendered inevitable; and the dream we cherish to-day of the church universal and united might have become generations ago a reality.

A REASONABLE FAITH.

There is sweet reasonableness in Unitarianism. It appeals to men and women of conviction and of courage. The overcoming of evil with good is no holiday task. It challenges the best efforts of the strongest and bravest and wisest. The forces of prosperous wickedness are ever shifting to new points of vantage. The Unitarian, inspired by belief in the fatherhood of God, the brotherhood of man, and the leadership of the Saviour, occupies a fortunate position for arousing interest in the problem of character building of the individual. The heart and spirit of man is the field for religious effort. The very potency of our democracy emphasizes the imperative need for its cultivation. Everybody recognizes the propriety of the practice of the Golden Rule by his neighbour. The essential thing is to bring the necessity for its observance home to the live and enlightened conscience of every individual. One present task before those of the liberal faith is to do their full share to bring about accomplishment of this result.

—Professor Arthur Rugg, U.S.A.

"The world is wide in time and tide,
Then do not hurry.
And God is guide whate'er betide,
Then do not worry."

—Dr. Deems.

Home Circle.

God of the Open Air.

Thou who hast set Thy dwelling fair
With flowers beneath; above with starry lights,
And set Thine altars everywhere: in mountain heights,
In woodland valleys, dim with many a dream,
In valleys bright with springs, and in the curving
capes of every stream:
Thou who hast taken to Thyself the wings of morning
To abide upon the deep places of the sea,
And on far islands, where the tide visits
The beauty of untrodden shores
Waiting for worshippers to come to Thee:
In Thy great out-of-doors
To Thee I turn, to Thee I make my prayer,
God of the open air.

From the prison of anxious thoughts that pride has
builded;
From the fetters that envy has wrought and greed
has guilded;
From the noise of the crowded ways and the fierce
confusion;
From the folly that wastes its days in a world of
illusion,
(Ah, but the life is lost that frets and languishes
there),
I would escape and be free
In the joy of the open air.

So let me keep—
These treasures of the humble heart
In true possession, owning them by love;
And when at last I can no longer
Move among them freely
And must part from the green fields
And from the waters clear:
Let me not fall into some darkened room
And hide from all that makes
The world so bright and dear.
But throw my windows wide
To welcome in the light
And while I clasp a well-beloved hand,
Let me once have sight
Of the deep sky and the far-smiling land;
And then gently fall on sleep,
And breathe my body back to Nature's care,
But my spirit out to Thee,
God of the open air.

—Henry Van Dyke.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER VIII.—AN UNEXPECTED ALLY.

Roger Roecastle had been a widower for twenty-two long years. His wife died soon after Sallie was born. Six months before that his only son John, eighteen years of age, had left home. Mrs. Roecastle pined after her boy, and was in delicate health in consequence of it, before Sallie was ushered into this sublunary world. Her strength failed her and she died.

John was really driven away. Though so young he had got himself into disrepute at Sunday school and chapel through asking questions. He thought seriously about God. He felt that he could only believe in a God who is absolutely just and good. So he asked such questions as the following:

"If all the sinners go to hell when they die will their Heavenly Father still have any love for them and try to get them out of hell?"

"If God is content to let sinners suffer in endless torment without making any attempt to rescue them from it, does He not cease to be a loving Father, and would it not prove also that his love is not everlasting and that He is not always a good God?"

"If God allows hell to exist for ever and ever does it not prove that He cannot put an end to it, and is not almighty, and has therefore failed, and that some evil power is greater than he?"

"If we believe that God is really good and absolutely just and can do no wrong, does not the doctrine of an everlasting hell become unbelievable? If it is true that God is good and able to accomplish every good, does it not follow that an everlasting hell is impossible?"

Now these questions arose out of his firm belief that God is good. But they caused a great disturbance in the church; they put the minister and elders into an awkward position. Such questions could not be met with any reasonable answer. The minister and some elder members had private interviews with John to persuade him that he had got into a seriously dangerous condition, and urged him to reject his ideas and be true to the faith of his father. But John was firm and immoveable. The upshot of it all was that he was branded with the names "heretic" and "infidel," and that Roger Roecastle his father lost his temper, and declared that John should be no son of his, and that unless he altered he would have to go.

So John did go after taking an affectionate leave of his mother. He went to Liverpool with some hazy notion of leaving the country, and accepted employment on a ship going out to South America. He remained in South America, and at first frequently wrote letters home but never received any in return. Truth to tell, in his chagrin and bitterness at the way things had turned, Roger Roecastle destroyed every letter that came and made up his mind that his son was cut off for ever.

Harsh and cruel as this appears, it is no more so than the conduct described of the "orthodox" God who cuts off for ever millions of his children who leave this world without having learned to obey him. What is right for the "orthodox" God to do must be equally right for the "orthodox" believer to do. Such a belief about God has its logical effect upon conduct.

The tendency is that all men become like the God in which they earnestly believe. As a man thinks, so he is.

Sallie was born soon after John left home. As she grew up she learned that she had a brother whom she had never seen and who was very wicked. She was told that his name was not to be mentioned, and that she must only think of him as dead and as nothing at all. Thus had she ceased even to think of him till his sudden appearance as already described.

It was soon evident that John Roecastle had come to his native town to remain. The day following his return and after that heated interview with his father, he saw on a hoarding in the town one of the posters announcing the lecture of the preceding evening by the Rev. Silas Croft. The subject: "Who are the Infidels?" aroused considerable interest in his mind. He made a note of the name of the chairman. So he searched out Colonel Whiteman and had an interview with him, from which he learned that the Colonel had been persuaded to be chairman by a young man who was his confidential secretary, no other than Will Farnley. He was introduced to Will, who was naturally struck straight off with the name, "Mr. John Roecastle."

"I am a stranger, just come into the town after a long absence, and when I saw the poster this morning with the announcement of Mr. Croft's lecture I was sorry I had missed going to it, and I at once desired to know whether there exists any movement in this town for the promotion of Reasonable Religion, and that explains why I am here seeking information."

"Thanks," said Will, "for your interest. There is nothing in the way of an established movement yet, but a few friends of mine assisted me to arrange for this lecture, and we hope something more will come of it."

"Do you and your friends stand really for religion, and if so, is it freedom of thought in religion?"

"Yes, that is exactly our position," said Will; "we believe in God, we believe in worship, we believe in religion, we believe in the free exercise of reason, we believe in unfettered inquiry in the search after truth."

"Good. I am delighted," heartily exclaimed John Roecastle. "Let me shake hands again on that. I am absolutely with you, and will be glad to assist your efforts in any way possible if you will allow me."

"Allow you! Of course we shall be glad of all the help we can get. The people of this town are benighted for lack of such a movement as ours might be, and if it is to come to anything we shall require every possible help. But your name is a familiar one here; are you in any way related to Mr. Roger Roecastle?"

"Well, since you ask me I must admit I am, though I am sure the relationship is not at all agreeable to him."

"You are perhaps a distant cousin then, or nephew, maybe?" surmised Will.

"No. I am his only son."

"His son!" exclaimed Will in astonishment. Why, I did not know he had one."

"Very likely not. I have been away for many years. Indeed, I was driven from home because I refused to believe in the Orthodox God and in everlasting hell."

"Indeed, that is more astonishing than ever. Why then, you are Sallie Roecastle's brother?"

"Sallie Roecastle? Is there a daughter? Have I indeed a sister? What age is she?"

"Sallie Roecastle, daughter of Roger Roecastle, is a young woman twenty-two years of age."

"Really. Well that is news. She must have been born only a few months after I left home. I have been away in South America ever since, and never got a scrap of news all that time, and only returned yesterday."

"I have been turned adrift like you, because of my heresy. Sallie Roecastle is my sweetheart, and the engagement has been broken off because I cannot believe her father's creed," said Will.

"Is that so? Then we are friends in misfortune. Let us be brothers too."—(To be continued).

Our Missionary Duty.

I believe that the happiness in religious beliefs which we have enjoyed and our faith in our simple creed, imposes on us a duty, namely, to try to spread it over the world, to take up missionary work,—home missions, of course, but foreign missions also,—that we have no right to keep to ourselves the infinite treasure we enjoy.

Moreover, I believe that in such expanded action we shall find new strength and hope. The chief strength of the Evangelical Protestant denominations is derived from their missionary work. That is the altruistic work which makes them strong at home. This Unitarian denomination needs the same influence. We need to exert the force that is in us for these carryings of our precious faith to other peoples less fortunate than ourselves. That is quite in line with the tendency in the Unitarian churches at home, to go out into active social work of many kinds, to take hold of the building up of society into something like likeness to the original doctrines of Christianity, to bring into play the love to man as well as the love to God through altruistic Christian labours for others.

—Dr. Charles W. Eliot.

A PRAYER.

Help us, Lord, when clouds come suddenly upon us and the sun of our life is hidden, to believe that the clouds will swiftly vanish and the gracious light shine upon us again. In the deep darkness keep us in faith; lay upon our souls the spirit of a great patience; and subdue us in peace.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

[Text-book, "The Bible—what it is and is not," Rev. J. Wood, chapters 9 and 10.]

AUGUST 3rd: "THE ORIGIN OF MAN."
(Wood, pp. 142-149; see also Dr. Crosskey's "Method of Creation," chapters 4 and 8, and Laing's "Human Origins.") Scripture Reading: Genesis 1, verses 24-31, and 2, from verse 18 to end of chapter 3.

1. In the opening chapters of Genesis we find two separate accounts of the creation of the world and of man (chapter 1 to 2, verse 3, and chapter 2, verses 4 and following). These narratives are not without some beauty of conception and expression, but according to the findings of modern science they are not true history.

2. Archbishop Usher (1581-1656) by reckoning the ages of the patriarchs, judges, kings, etc., came to the conclusion that the world was created about 4,004 years before the birth of Christ, and it is possible to-day to buy copies of the Bible which give in the margin the dates of the various events recorded, based on this computation.

3. Scientists, relying mostly on the witness borne by rocks and fossils, tell us that this earth has been in existence not for a few thousands, but for many millions of years, and although it took countless ages for it to become fit for human habitation, there can be no doubt that man has been living on the earth for a period, of which Usher's 6,000 years is only a small fraction.

4. Charles Darwin (1809-1882), following a line of research suggested by the Frenchman Lamarck, brought into prominence the theory now held by most educated people, that man has to trace his ancestry not to a perfect human being, Adam, but to his humbler brethren—the animals. His bodily form, intelligence, and spiritual and moral ideas have grown gradually to what they are to-day in the course of a very long process of evolution.

5. We are told in the third chapter of Genesis that our first ancestor, Adam, lived in a state of innocence and happiness until he disobeyed God's commandment, and, by his disobedience, brought a curse upon himself and all his descendants. There is no foundation in fact for that story, nor is it easy to explain how it arose. Perhaps the yearning of the soul after perfection, which is such a potent factor in our progress, was mistaken by the ancient writer for a faint memory of, and longing for, a perfection and happiness which had been lost. Excepting the Pauline Epistles we hear no more in the Bible of the fall of the race in Adam.

AUGUST 10th: "MAN'S SLOW BUT STEADY PROGRESS." (Wood pp. 149-156. See also Edward Clodd's "Childhood of the World," Part 1, and "Childhood of Religions," chapters 1 to 5; and Laing's "Modern Science and Modern Thought," especially chapters 5 and 6). Scripture Reading: Genesis 4, verses 3 to 24, and 6, verses 1 to 8.

1. The book of Genesis does not throw any real light on the early history of man. It gives us some insight into the character of the Hebrews and the surrounding nations from about 1,500 B.C. onwards.

2. It is believed, however, that in the dark far-away past man lived very much like the animals around him, dwelling in caves or under very rude shelters in the forests, eating raw meat and fruit, whatever nature produced without his own labour. In time he began to make very rude implements and weapons of stone. (This period is called the stone age). Then he found out how to use other metals—gold, copper, bronze, etc. (the bronze age); how to make fire to cook his food, how to make useful vessels, implements, weapons, etc., and later still he discovered and began to make use of iron (the iron age). It was a distinct step forward when he began to cultivate the soil, and to keep herds and flocks—he had now ceased to be a savage. The writer of Genesis would have us believe that the children of the first man tilled the ground (Cain) and kept sheep (Abel), and that their immediate descendants built cities, made instruments (musical and industrial) of brass and iron. This is undoubtedly an anachronism.

3. In like manner there was undoubtedly a period, probably a very long one, in the history of man, when he had no moral or religious ideas. He followed his impulses without any compunction, and without any knowledge of good and evil. At some time or other, however, the moral consciousness dawned within him, and he began to realise that certain actions were good and right; others evil and wrong. Taken figuratively, therefore, there is an element of truth in the story of the "fall" in Genesis, although it was a fall upwards and not downwards when man became conscious of sin and attained to the knowledge of good and evil.

AUGUST 17th: "THE GROWTH OF MORAL IDEAS." (Wood pp. 157-161. Sunderland, chapter 22.) Bible Reading: Genesis 22, 1-12; Judges 3, 14-22; 4, 17-23).

1. The Hebrews whose acquaintance we make in the earlier books of the Old Testament had travelled a good distance on the path of civilisation. It is true that, judged by modern standards, their moral conduct was often very unsatisfactory. They had little notion of the sacredness of human life; they were polygamists, their ideas in regard to sexual purity were lax, they were slave traffickers, and treachery passed among them for good tact.

2. We find Ehud seeking a friendly interview with Eglon, king of Moab, and treacherously slaying him with a sword he had concealed on his person (Judges 3, 4-22). Equally cruel was the treachery of Jael towards Sisera (Judges 4, 17-23). See further examples in Judges 1, 4-7; 16; I. Samuel 15, 3; Joshua 8, 18-29; 10, 16-43; Numbers 31, 13-20, etc.

3. At this early period the individual had hardly any rights at all. He belonged to the tribe, and the tribe as a whole also acknowledged responsibility for the conduct of each individual. People considered they had a right to sacrifice their children if they thought fit (see Genesis 22, 1-12; Judges 11, 29-40); also to sell them as slaves.

4. By degrees, however, belief in the sacredness of human life grew, and with it the idea that each individual had the right to live and to be justly treated. The prophet Ezekiel (c. 575 B.C.) teaches very definitely that each individual is responsible for his own actions (chapter 18, verse 20), and that was a great impetus to the growth of a higher morality.

AUGUST 24th: "ANCIENT MORAL CODES." (Wood pp. 161-167). Bible Reading: Exodus 20 to 23.

1. The oldest code of laws in the Old Testament is probably that known as the "Book of the Covenant" found in Exodus, chapters 20 to 23. These were first written about 800 B.C. ,but it is only reasonable to suppose that many of them date back a few centuries earlier. It is interesting and instructive to compare these laws with the teaching of Jesus and also with the moral and civil laws of our own country to-day.

2. In this ancient code slavery is sanctioned, although a Hebrew was not to keep another Hebrew in slavery for more than six years. The death penalty was imposed for offences which are no longer capital—for smiting or cursing parents, and for seizing another person and selling him or her into slavery. A man was punished (not with death) for killing his slave outright, but if the latter lived for a day or two after the injury was inflicted then the owner went scot free. Personal injury to a slave such as the loss of an eye or a tooth was to be atoned for by giving him his liberty. Witches were put to death and so were those who sacrificed to other gods. In this law we find the principle laid down—life for life, tooth for tooth, eye for eye, hand for hand, etc. This is retaliation—do your enemy the same kind and same degree of injury as he has done you.

3. This principle, though not of a high moral order, was probably a step in advance of what had obtained before. It is better to punish an enemy with an "eye for an eye" than to take both his eyes, or break all his limbs. Jesus laid down a much nobler principle when he said, "Love your enemies."

4. It is interesting to compare these laws with the code of Hammurabi, a Babylonian king (about 2,000 B.C.). (See Hastings' Bible Dictionary, volume 5). Some believe that the Hebrew laws were derived from the older Babylonian code.

5. The laws of Deuteronomy show a little advance on those of Exodus (see Deut. 21 to 27).

AUGUST 31st: "THE MORAL TEACHING OF JESUS." (Wood pp. 168-172; Bousset's Jesus, chapter 8). Scripture Reading: Matthew 5, 17-48.

1. When we read the teachings of Jesus we find ourselves in a purer moral atmosphere, and amidst sublimer ideals than those of the "Mosaic law." We must not think, however, that the distance between the two is without any intermediate and transitionary land-marks. In fact, the prophets had been preparing the way for the nobler teaching of Jesus. The book of Proverbs tells us to feed our enemy if he is hungry, to give him water to drink if he is thirsty, and in that way to heap coals of fire upon his head (chapter 25, verses 21, 22). If Jesus taught the golden rule, "And as ye would that men should do to you, do ye also to them likewise," the Rabbis had been teaching it before him in a negative form, "Whatsoever ye would that men should not do unto you, do it not unto them."

2. Although Jesus claimed to have come to fulfil the "law of Moses," he handled it with considerable freedom, and, in fact, transformed it out of all recognition. He fulfilled, not the letter, but the good intention that was behind (see Matthew 5).

3. While recognising that Jesus was under obligation to earlier teachers for many of his moral ideals, still we have no hesitation in declaring him to be the greatest moral teacher the world has ever seen. Indeed, we cannot conceive of a higher morality than that which he preached and practised. To love our enemies, to do them good and desire their well-being, to subdue all evil passions, to be just, merciful, to forgive until seventy times seven, to sell our goods and give to the poor, to be perfect as our Father in heaven is perfect; the ideal is so high and difficult of attainment that we cannot but feel some dismay. When we think of the civil and moral laws of England to-day we realise how far we are from the Christian ideal yet.

THINK WELL OF OTHERS.

A minister's wife refused to hear the evil about her parishioners, because it was like thinking of thorns on the bush, and forgetting the roses; she said to the scandal-monger, "You are just the one to help me, you've lived here so long and know everybody so well. I'm going to ask you,just as a beginning towards the truth, if you won't go over the list of church members with me, and tell me the very finest and bravest thing you know about everybody. You've no idea how it will help."

Anecdotes and Illustrations.

HEROIC BATTLE.

Professor William James in his "Talks to Teachers on Psychology" relates his experience at Chautauqua, which was so ideal a place that he wanted to get out of its tameness into the world of battle and danger and stress and heroism. For "what excites and interests the looker-on at life, what the romances and statues celebrate and the grim civic monuments remind us of, is the everlasting battle of the powers of light with those of darkness; with heroism reduced to its bare chance, yet ever and anon snatching victory from the jaws of death." But on going out he saw workmen doing daring deeds which revealed to him that in common labour and in daily life there is to him that sees, the same heroic battle always going on.

HIS OWN ENEMY.

The man in the poem in Hall Caine's "The Bondman" was from his earliest youth chained to a being who ever kept behind him and held him back in his every endeavour to attain to something better. This being blasted his crops, and was ruining his family. At last he began a death struggle against his enemy, and as they grappled in the last fight he saw the face of his enemy. It was—himself. Stevenson's Dr. Jekyll has his Mr. Hyde as his evil genius, but Mr. Hyde was Dr. Jekyll himself. There is no Satan to be afraid of except in human form, and the worst of all is a man's own evil inclinations—the real enemy to be fought and conquered.

HISTORY, A STOREHOUSE.

History stores up the bravest deeds and noblest thoughts of the heroes of yesterday as soul food for the youth of to-day. The Greek general bade his parents bring their children up—not upon milk, but upon the memories of soldierly ancestors. . . . . History is not a mausoleum of dead men, but a granary storing up for future generations the choicest spirits of past ages. When a nation has no heroes to nourish greatness in its youth, God raises up some poet to create them. Thus the blind bard hung Achilles in the sky above the race of Grecian savages. Straightway thousands felt the drawing of that great heart. Soon the ideal Achilles repeated himself in the real orators and artists, statesmen and philosophers of Athens. —N. D. Hillis.

HEART AND TREASURE.

A Shepherd in Palestine was trying to lead his flock across a stream. They refused again and again to follow him. At last he caught up a bleating lamb, and carried it across. Immediately the dam followed, and then the entire flock crossed safely to better pastures and cooler shade.

This is a parable with many applications. Get the children and you win the parents. If your dear ones have crossed the stream of death you will not fear to follow into the better land beyond.

THE SCULPTOR'S REWARD.

Michael Angelo showed a friend an unfinished piece of sculpture in his studio. Calling again after a considerable lapse of time the friend was surprised to see what apparently little progress had been made. But the great artist showed him how he had rounded a limb here, smoothed a roughness there, put in a touch of expression in another part. "But these things are only trifles," said the sculptor's friend. "Yes," replied the great master, "but trifles make perfection, and perfection itself is no trifle." And perfection was a reward worth all the patience and painstaking effort the artist could give.

Sunday School Topics.

Victor Hugo has said: "Twenty-five years of gratuitous and obligatory instruction would change the face of the world. The child is the future. The soul there is generous; it gives more than an ear for the grain of wheat. Apply a spark, and it will become a blaze of light."

The annual picnic of the North-Cheshire U.S.S. Union was held at Mottram on June 28th, and attended by 180 school workers and friends. Tea was followed by a ramble and the singing of Whitsuntide hymns. The jubilee of the Union is to be celebrated at Oldham in October.

More than four hundred years ago there was a schoolmaster in Germany who every morning, as he entered school, took off his hat and bowed in reverence before his scholars. He was asked why. He said, "Because there may be some leader, some hero, some great conductor of great affairs, in the children before me," and so he bowed. The teacher's instinct was unerring, for there was a lad in the school whose name was Martin Luther.

The 123rd anniversary of the Unitarian Sunday School at Shrewsbury was held on June 22nd.

Sunday School Anniversary collections at Bury Bank-street totalled £95.

This July, 1913, was marked by the holding of a great International Convention of Sunday Schools at Zurich.

The 100th anniversary of the Dob-lane (Failsworth) Unitarian S.S., Manchester, was celebrated June 28—29. On the 28th there was an assembly of 400 adults and 250 children under 15 years of age in the grounds of one of the chapel members at a garden party.

The Sheffield and District Unitarian S.S.U. met at Stannington, June 28th, and discussed a course of lectures to teachers delivered in Sheffield.

Need for Propaganda.

By Ex-President W. H. TAFT, U.S.A.

I wish the Unitarians would send missionaries to foreign lands, because it strengthens the church at home and it does so much good there.

The reference to the bitter doctrines of not altogether outworn faiths reminds me of one conversation that I had when in the last century I was on the bench of the Federal Court. I went into a part of my district which reached from Lookout Mountain to Marquette—I am not telling you which part—where an associate judge of mine had been who was not a Unitarian. I was presented to a lady, who said to me, "You are an associate of" this judge. I said I was. "Well," says she, "I love him." I said, "Madame, I am not surprised at that. He has a great many lovable qualities." "Ah, but," she said, "I love him for a reason that you don't know." I said, "I am pretty intimate with him: I think that any reason that would actuate you I would understand." "No," she said, "you wouldn't. I love him because he believes in a personal devil." I said, "Madame, I acknowledge the corn: it never occurred to me to love him for that reason."

The fact was that he in intervals in judicial life—and there is some leisure even in judicial life — had given some attention to theology, and he felt he had discovered something that he had not heard from the pulpit, and, therefore, when Sundays came, in parts of the circuit he used to go into his particular pulpit—I won't say which one—and he would deliver an address. He had only one, but it went all over the circuit, and that was on the topic, "Why God does not kill the devil."

At this place there was a theological school of an orthodox character, and a committee of students waited on him after he had made this address to thank him for his interest and his help in the study of theology. He accepted their resolutions and thanked them for their courtesy in coming, and then the chairman said to him, "There was one task assigned to me in presenting these resolutions, judge, and I would like to see you in your room alone." The judge said, "Most certainly." They went into the room alone, and the chairman of the committee said that he had been deputed to ask just one simple question in order to help them along in all the useful information that had been received in the address. "Certainly," said the judge, "what is it?" He said, "I have been deputed to ask you why God doesn't kill the devil."

No soul can ever clearly see
Another's highest, noblest part,
Save through the gracious ministry,
And loving wisdom of the heart.
Your unanointed eyes shall fall
On him who fills my world with light;
You do not see my friend at all,
You see what hides him from your sight.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

PUBLIC-HOUSES CLOSED AND COMPENSATED.

Mr. McKenna stated in the Commons recently that the number of licensed premises closed with compensation in England and Wales during the eight years from 1905 to 1912 was 8,167.

MONARCHS AND ALCOHOL.

The Kaiser Wilhelm declared, "In the next war Victory will crown the banners of the nation that consumes the least alcohol."

A predecessor, Frederick William III., said: "I would regard it as the greatest blessing that would befall my realm if the liquor revenue would sink to zero."

ATHLETICS AND ALCOHOL.

A short time since Mr. Tom Burrows, the world's club-swinging champion, at the Wellington Lines Gymnasium, Aldershot, carried through the remarkable feat of swinging a pair of Indian clubs for 107 hours. Hour after hour, through day and night, Burrows swung his clubs to the accompaniment of military music, in the presence of crowds of officers, soldiers, and civilians. Commenting on the feat the "Aldershot News" said:—"To the thousands of soldiers who witnessed the feat, it will ever remain in their memories as an example of what can be accomplished by pluck and clean living. Burrows has been a life-long abstainer and a non-smoker. If through witnessing the feat only one is encouraged to a higher sense of devotion to duty and self-sacrifice, then Burrows will not have swung his clubs in vain."

Mr. Arthur Crabtree, Secretary to the Yorkshire B.H.U., to whom we are indebted for this item, made an inquiry of Mr. Burrows, which elicited the following courteous and valuable reply:—

1. Do you take intoxicating drink?—No.
2. If you do, in what form do you take it?—Have had it rubbed on my feet while training to harden the skin (a good place to use it).
3. If you do, how often do you take it?—Never.
4. If not, how long have you abstained?—All my life.
5. Do you think alcohol of use in physical training?—I have trained champions (and held the club-swinging championship of the world for some years), and find that the use of alcohol has defeated them quicker than all the contests one could take part in.

Remarks:—(1) Physical training will develop the mind, muscles, and nerves, stimulate the blood, strengthen the heart, and make a man or woman healthy or vigorous.

(2) Alcohol training lowers the vitality, weakens the heart, and makes a man or woman a physical wreck. —(Signed) Tom W. Burrows.

Literature.

"This Workaday World and the Next: The Creed of a Journalist," by Ben Adhem. 6d. nett. The "Weekly Post," Victoria Street, Liverpool.

"Ben Adhem" is a journalist who writes regularly for the pages of the Liverpool "Weekly Post." This little book is a collection of thirteen articles which have appeared in that paper, preceded by an introduction. They are most readable and suggestive. Incidentally some remarkable happenings are recorded in support of the belief in a future life. In plain and simple language and in a chatty style the author explains his beliefs and his reasons for holding them. He believes in the One Universal Being as God, in Jesus as a man, in the divine nature of the human soul, in the evolution of all souls towards perfection and a perfect state in this world and in the future beyond, that we reap as we have sown, that Religion is righteous conduct, that God is good, that He will bring all things to blessed consummation; in short, he believes in the Fatherhood of God and the Brotherhood of Man. All through these pages there runs the strong element of commonsense. Faith in the exercise of Reason, in free inquiry, in scientific investigation, abounds in this confession of "a Workaday Religion." Toleration for every variety of religious opinion is persistently urged, and there is large-hearted sympathy with the poor and downtrodden, and a passionate eagerness to remedy unjust social conditions. No one can read these pages of "Ben Adhem's" and not be the better for it. But tolerant as he is in general he is not very tolerant of parsons and churches, and does not appear to have much faith in either. He seems to condemn parsons as a class because of the faults of some members of that class and to prefer the open-air temple of God to that of any indoor church. But is it not quite as unreasonable to despise parsons as it would be to condemn journalists as a whole because there are some who bring discredit upon their craft? Parsons are spiritual teachers and preachers in their way as is "Ben Adhem" in this book, and such moral and spiritual instruction is needed greatly everywhere, both indoors and out. Most of them are in their profession not to get an easy living—for it is not easy—but primarily because, rightly or wrongly, they believe it is the vocation in which they can render humanity the highest service. "Ben Adhem" is so fair in most things that it is strange that he is unfair in this. Then as to churches, while a man can worship alone in the open fields of nature, there is something much less self-regardful in seeking the fellowship of a worshipping assembly in order to promote mutual help and to seek the good of others. And it is the fault of the people in the church if the place is stuffy. It is quite as necessary that people should go to a school of morals and of spiritual instruction as that they should go to any school for what is usually called education. A society of people assembled to promote belief in God and man and duty and immortality is surely by "Ben Adhem's" own showing engaged in the grandest pursuit possible. Why then discourage or ridicule such? And, Sectarianism is not bad, it is the intolerance of it that is to be deplored. If it is natural that there exists variety of opinion there must also of necessity exist different bodies of people advocating earnestly their different views—"Ben Adhem's views and their opposites. But this book of his deserves to be widely read. On the whole it leaves a very good taste in the mouth. It should be very acceptable to Unitarians, for the theology it contains is the same as theirs.

"Gains to the Bible from Modern Criticism," and other essays, by various writers. 2/- net. British and Foreign Unitarian Association, Essex Hall, London, W.C.

This is another volume of essays which have previously appeared separately in the Unitarian Penny Library in pamphlet form. The name given to this collection is that of the first essay in the book, by J. Frederick Smith. This writer says: "The Bible certainly loses much in some respects (from modern criticism), but it gains more in others; and its losses are, for the most part, real gains." Amongst these gains are: Greater certainty as to what was the true text or the original words of the Bible; fixes the different values of its contents, showing what is good and what is inferior morally and spiritually. Isaiah, Job, Jesus, Paul, and others have been restored to life and made to speak as real men; the literary qualities and rank of the Bible have been ascertained and fixed; the good old Book is shown in a light which makes it precious to the freest truth-seeker and no longer despised and hated by the sceptic, and its helpfulness as an aid to devotion is greatly facilitated. Some of these gains are well illustrated in the essay by P. H. Wicksteed on "Old and New Conceptions of the Structure and Chronology of the Old Testament." Then follows considerable variety of subjects: "The Trinity in Recent Apologetic," by G. C. Field; "The Unitarian Movement in Scotland," "The Religious Message of Robert Burns," "R. L. Stevenson and H. Drummond"—these three by Alexander Webster; "Why I Ceased to be a Roman Catholic," by W. Moritz Weston; "The Revelation of the Father," by Sydney H. Mellone; "Religious Changes I Have Seen," by William Wooding; "God's Part and Ours," by C. Gordon Ames. The book contains much that is suggestive, stimulating, and informing to the reader. Its value is far beyond its selling price. It well "represents the methods of dealing with religious questions characteristic of modern Unitarians," and is certain to be helpful to Unitarian readers, and to those who are seeking to know more about the Unitarian attitude.

Sunday Anniversaries.

By A. D. TYSSEN, D.C.L.

Stephen Dolet, a confrere of Servetus, was burnt at Lyons on August 3rd, 1546, having been born on the same day in 1509. He is not mentioned in Foxe's "Book of Martyrs," but an account of him is given in Wallace's Anti-Trinitarian Biography, II., 1-3, and there is a memoir of him also in Chamber's "Book of Days." The same day saw the death of Jeremy Taylor, author of "Holy Living," in 1667; and of Sir Richard Arkwright, inventor of spinning machines in 1792. Columbus started on August 3rd, 1492, on his memorable voyage, in which he discovered the West Indies.

August 10th is the day of S. Lawrence, who is said to have been roasted to death on a gridiron. Philip II. of Spain gained the battle of S. Quentin on this day in 1557, and commemorated the event by building the Escurial some 50 miles from Madrid in the shape of a gridiron. On the same day in 1654 died Bernard Nieuwentyt, author of a book called "The Religious Philosopher," from which William Paley copied his natural theology. Some extracts from the two books are given in Chamber's "Book of Days." Greenwich observatory was founded on August 10th, 1675; and the Tuilieries was stormed and its Swiss guards slaughtered on August 10th, 1792.

Our Unitarian Pocket Book records against August 17th Anti-Trinitarians expelled from Poland, 1654, but Wallace, I., lxxi., gives the date a few years later, and does not mention August 17th in connection with it. Edward V. and his little brother were murdered in the Tower on August 17th, 1483; Frederick the Great of Prussia died on the same day in 1786, and Dr. Edward Pearson, an Arminian champion, died on it in 1811.

August 24th is S. Bartholomew's day, notorious for the massacre in France in 1572, and the expulsion of Nonconformists from the English Church in 1662. A short notice of the massacre of St. Bartholomew was added in the third edition of Foxe's "Book of Martyrs (1844 Ed., VIII., 748). As some compensation to the day Theodore Parker was born on it in 1810.

August 31st marks the death of John Bunyan in 1688, and of Henry V. of England in 1422.

British and Foreign Unitarian Association.

Essex Hall, Essex Street, Strand, London, W.C.
Secretary: Rev. W. COPELAND BOWIE.

The English Presbyterians and the Independents of the seventeenth century were more or less "orthodox" in their religious beliefs; but the Trust-deeds of many of the meeting-houses or chapels in which they worshipped contained no fixed creed or doctrinal statements, and ministers and congregations were therefore free to readjust their theology to growing knowledge. From Arminianism they passed into Arianism; then, towards the close of the eighteenth century, into "scriptural" Unitarianism. The influence of Dr. Joseph Priestley, the Rev. Theophilus Lindsey, and others, gradually deepened and widened Unitarian theology and religion, and prepared the way for the teachings of Dr. Channing, Dr .Martineau, and modern Unitarians. Present-day Unitarianism is consequently a development.

The desire to share the blessings of a free and reverent religious faith with others, and to protect themselves from injustice and misrepresentation, led the early Unitarians to co-operate in various ways. In 1791 a Unitarian Society was formed "for promoting Christian knowledge and the practice of virtue by the distribution of books"; in 1806 the Unitarian Fund was started for the support of missionary work; in 1819 another Society was formed for "protecting the civil rights of Unitarians." These separate efforts and organizations were weak and confusing; and the desirability of forming some larger and more general Association was strongly felt. On 25th May, 1825, a meeting was held in London, attended by the leading men of the denomination, and the British and Foreign Unitarian Association was formed.

To-day, there are larger opportunities for the missionary work of the Association than at any previous period in its history. The dogmas and creeds of the older theology have become intellectually bankrupt; and a rational and reverent religious faith has become the most pressing need of the age.

The work of the Association is carried on in all parts of the British Isles, the Colonies, India, and other countries. It is a national and international missionary organization. The Association seeks to promote sympathy and united action among liberal religious thinkers and workers, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress. It supports ministers, sends out lecturers and missionary preachers, assists in establishing and maintaining churches, holds conferences and meetings; publishes books, tracts, hymnals, religious and theological works.

MEMBERSHIP.

The qualification is an annual subscription of any amount. Subscribers are qualified to hold office, and to vote and take part in any meeting, when they have been members for tweive months, and have paid a second annual subscription.

RECEIVED: "Will the Brahmo Somaj Last?" by P. C. Mozoomdar; "The Mundak-Opanishad," translated into English verse by Mohit Chandra Sen, M.A. The Brotherhood, 82, Harrison Road, Calcutta, India. Each sent by post for one penny stamp.

The Fish-hook.

By the Rev. JULIAN R. PENNINGTON.

I have the distinction, so far as I know, of being the minister of the smallest church in this country. The topic of my speech to-night has been selected for me. I am to speak on "The Fishhook." It is 7-30 in Norfolk, Va., Sunday evening. Our church is located in "Dixon Cathedral." Dixon Cathedral is an office building with 300 rooms, and we rent out 298 of them. We are on the third floor, back along two long halls, and then around another bend. Thank God for those three bends! Every member of my church, with the exception of two, holds some office, and now we are working to invent two more offices for those two people. Every man is a cog wheel: the machine cannot run without him. At 7-30 every man is on duty, every woman on duty. Mr. A., Mr. B., and Mr. C. are stationed at the vestibule door on the bottom. The elevator boy is given a ham one month and a chicken the next month to be pleasant to people who come in. On the third floor Mr. D., Mr. E., and Mr. F. are stationed. It is a very warm night. Here comes a man. He has heard Unitarianism is a cold proposition, and he comes to cool off. He is met at the door downstairs with hand-shakes which make him conceited. He meets in the elevator the politest elevator boy he ever saw. At the third landing a man takes him and carries him around all these bends, and a conversation starts up. Mr. D. tries to ascertain, if possible without asking any questions, this man's church, if he is satisfied with that church, where he lives, and his address in full. Now this particular man does not give information of that kind. They give him a seat. The usher, who takes him in, takes a little piece of paper and writes on this paper these words, "Red necktie, hair parted in the middle, gold tooth." That piece of paper is put in the plate, and it is carried up to me with the collection.

After the service I slip out through another door and shake hands with everybody who comes—it doesn't take very long. Here comes a man: he doesn't answer to that description. Here comes another: he doesn't answer. There happen to be two men who wear red neckties and have hair parted in the middle. Here one of them comes. I have to make him laugh to see if he is the one. He is not the one, and he passes. No necessity for the other man to laugh. I shake hands with him, and I get in conversation with him.

Now there is one tract we don't keep in the First Unitarian Church: I always keep that tract over in my apartments. That is Dr. Eliot's "Religion of the Future." If I may be pardoned for saying so here, the name Eliot is like magic in the Southern States. I ask this man if he has read this tract: he has not. I offer to mail it to him: out comes his address in full. This is followed by letters and invitations and calls, and that is our "fish-hook" in Norfolk, Va.

I explained to you yesterday that I was driven out of the theatre in Norfolk where I was holding services, and yet I couldn't find any answer to that puzzle. That was ten months ago. Six weeks ago a lady came in my office, dressed in black. She said, "Is this the Unitarian minister?" I told her it was. She looked me over and said: "I am the lady who helped to drive you out of the theatre. I have come in here to find out what one has to do to join the Unitarian Church." After I caught my breath and my heart stopped beating too rapidly, I said to her, "Tell me about it." "The story is very short," she said. "When you came to Norfolk, I had just lost my daughter. She was a member of an orthodox church and a Sunday school teacher. The minister of that church had a special text he always used, whether appropriate or inappropriate, 'He that believeth and is baptized shall be saved, but he who believeth not shall be damned.' When my daughter, who had been baptized, died, that church was a great comfort to me. But," she said, 'Mr. Pennington, ten days ago my son died. He was a noble young man, upright in character, a firm believer in God, but not in this preacher's theology, neither was he baptized in his church. After the funeral my minister came back and said, 'I have come in to comfort you,' and that text came into my mind. I said to him: 'You cannot do it. You believe that he who is baptized will be saved, and he who is not will be damned. Your theology says that my boy is damned, but my confidence in God and my own mother heart says he is not, and I am going to join the First Unitarian Church.

(Spoken at Anniversary of American U. Association.)

THE NEW UNITARIANISM.

"A high and grand Unitarianism is rapidly spreading throughout the whole Christian world." In its wider connotation the term Unitarian stands for a Cosmic Unity, a physical and spiritual oneness which pervades all life and holds the ages together in concord. "Unitarian" is the watchword of modern philosophy. The superstitious fancy of duality has yielded to the scientific proof of unity. The idea of One-ness applies to all life and to humanity, especially on the highest side of life. The Monotheism for which the word stands theologically is not merely an alternative for Polytheism, but is expressive of a new and enlarged sense of universality.

At first the term Unitarian was used in a doctrinal sense as indicative of a criticism of Trinitarianism. Now it covers much more, and signifies the faith in a universal reality "of whom, through whom, and to whom are all things." That "high and grand Unitarianism" which is rapidly spreading, is certainly the most significant philosophic fact in the sphere of religion to-day. It has in it the motive power of physical science, and all the momentum of psychological concern, and goes forth conquering and to conquer. —Alexander Webster.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 56, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

A Martineau memorial has been erected near the Polchar, Aviemore, Scotland, in the form of a stone column in memory of Dr. James Martineau, and of the public service rendered locally by his daughters.

The Spring Conference, Northumberland and Durham Unitarian Association, at Stockton, June 18th, was made also into a recognition meeting of the settlement of the Rev. A. Scruton at the Stockton Church.

The annual meeting of the Yorkshire Unitarian Union at Pudsey, June 21st, elected Rev. Charles Hargrove as President of the Union, and it was announced that it is intended to raise £2,000 to be called the "Hargrove Fund," for Union purposes, in honour of the President.

The Rev. W. J. Piggott, of Burnley, has been doing effective work with the Unitarian Van Mission in London and the South, and on a recent Sunday he delivered a striking address in his Burnley Unitarian Church on "The Apostolic Mission of the Unitarian Van," which was reported in the "Burnley Gazette."

The statement in last issue, p. 105, that last season the Unitarian Van Mission held 100 meetings was a misprint for 400, the real number.

The new chapel, Collumpton, was opened June 19th. The old chapel collapsed suddenly on Sunday afternoon, March 24th, 1912, shortly after a service had ended and the congregation had dispersed.

"Young Days" for July had an interesting sketch of Theophilus Lindsey in connection with "Unitarianism's One Hundred Years of Freedom, 1813-1913.

The public examination of students, Unitarian Home Missionary College, Manchester, was held July 1st, and the valedictory service which followed at Cross Street Chapel drew a large concourse of people to hear Rev. Dr. J. E. Odgers, who delivered a most impressive address. At the garden party on the Wednesday at Summerville there were from 300 to 400 people present.

At the close of the session of Carmarthen College, June 25th, it was announced that the Hibbert Trustees had decided to contribute £200 annually for three years in support of the college, which has 31 students on its roll.

The Rev. F. H. Jones, B.A., has resigned his secretaryship of Dr. Williams' Library and of Dr. Williams' Trust, which he has held since 1885 to take effect in June, 1914.

The late Mr. J. W. Pinnock, of Southsea, has left £200 to the Newport Unitarian Church, Isle of Wight.

The annual meeting of the Eastern Union of Unitarian Churches was held at Cambridge on July 9th, when increased activity was reported.

One hundred and thirty-seven American delegates to the Paris International Congress of Liberal Christians had a rough and dangerous passage across the Atlantic in the second week of July to Liverpool, and were delayed twenty-four hours.

A Unitarian lady, Mrs. Brown, celebrated her 100th birthday at Moretonhampstead on July 7th.

Several American Unitarian and Universalist preachers occupied London Unitarian pulpits on July 12th on the way to the Paris Congress.

The following appears in the July Calendar of Unity Church, Wood Green, London, which for more than twenty years was the scene of the labours of the late revered Dr. J. S. Mummery, whose successor is Rev. Joseph Wilson:—"On July 27th the services will be conducted by Cadvan Rhys, the author of the recently published Unitarian novel, 'Daniel Evelyn, Heretic.' Cadvan Rhys, who possesses a more familiar name, is an old friend and member of this church. We present our friends with the delightful task of discovering his identity."

The International Congress of Liberal Christians held in Paris, July 16-22, attracted a large number of Unitarians of America, Great Britain, and other countries, and Liberal religious thinkers from various countries in all parts of the world.

MINISTERIAL CHANGES: Rev. G. Hare Patterson, resigned, Yarmouth Unitarian Church; Rev. E. Lockett has concluded his Chesterfield ministry to enter on his appointment to Hastings; Rev. Victor Moody has received a welcome to Horsham, and Rev. A. E. Voysey, B.A., to Styal and Dean Row; Rev. R. S. Redfern has received farewell presentation at Leigh on removal to Swinton; Rev. E. E. Coleman, M.A., has completed six months' supply at Dudley, where the Rev. E. Glyn Evans has entered on his ministry July 12th; Mr. H. V. Salmon, of Bootle, Liverpool, is appointed lay minister, Sunderland Unitarian Church; Rev. Charles Roper, B.A., resigned, Kilburn Unitarian Church; Rev. Felix Taylor, resigned, Hamilton, Ontario, and returned to England; Rev. Matthew R. Scott is in England on leave of absence from Vancouver, and will not be able to return owing to illness; Rev. H. R. Tavener has resigned at Hunlet and accepted appointment to Willert Street Domestic Mission, Manchester.

DEATHS: Mrs. Britton, Park Lane, Wigan, June 21st, 70; Mr. Henry Woodhead, Manchester, June 15th, 63; Rev. W. E. Mellone, Warrenpoint, June 30th, 77; Mr. G. M. Lawrence, Ilminster, June 23rd, —; Elizabeth P. Addison, Penwortham, July 5th; Miss C. I. Shawcross, London, July 4th, 49; Mr. Albert Winser, Tenterden, July 7th, 82; Mr. George Slater, father of Mr. A. Slater, solicitor, Hyde, at Southport, July 3rd, 90; Mr. Sutton Sharpe, Hampstead, London, July 13th, 70.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

"OPEN-AIR THEOLOGY"

Or Sketches of the Unitarian Van Mission

By H. BODELL SMITH.

SIXPENCE——By Post 7½d.

FROM THE EDITOR.

ANNUAL VOLUME

—— OF ——

THE UNITARIAN MONTHLY

BOUND UP WITH INDEX **1912** NOW READY

ONE SHILLING - - By post 1/3

Order from the Editor.

To Our Neighbours.

Unitarianism Explained : :

[No. 2]

A two page Tract for Church Propaganda.

(Reprinted from "The Unitarian Monthly.")

1,000 copies 7/6; 1/6 per 100.—From the EDITOR.

Unitarian Publications—FREE!

"On Strengthening the Things that Remain."

"The Religious Value of the Unitarian Faith."

BY THE REV. J. PAGE HOPPS.

These publications sent free, also information on Unitarianism. Apply by letter to Miss F. HILL, 36 Heath Street, Hampstead, London, N.W.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . . .

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY,

3, ESSEX STREET W.C.

THE CHRISTIAN LIFE

—AND—

UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.

Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.

Literary matter to be addressed to the Editor; business communication to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON AT

5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to 36, Burlington Road, South Shore, Blackpool.

AGENTS for "The Unitarian Monthly":LONDON—The British & Foreign Unitarian Association, Essex Hall, Essex-st., Strand, W.C. MANCHESTER—H. Rawson and Co., 16, New Brown-st. IRELAND—Mr. Eustace Gordon, 35, Rosemary-st., Belfast. SCOTLAND—Messrs. Alex. McLaren & Son, 360-362, Argyle-st., Glasgow.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.